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Must Remain in
Transcription Room

M 2160

IV/L

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MUSIC

MR. NYLAND: (~~some words missing?~~) When ~~they~~ we make work on themselves, oneself very simple, it makes it increasingly more difficult to talk about a variety. When you talk about the application of Work, there is such a tremendous variety that there is no end to it. I think sometimes that ALL AND EVERYTHING should have been a book in two volumes - the first volume an exposé; the second volume, application. Of course there are many books like that in existence. Art books many times start with an introduction to indicate what is really the reason for writing or publishing that book, and then it is followed by lots of photographs or description of plates, things of that kind. When we talk about psychology, you first talk about the principles of what is involved in the science, and then afterwards you have case histories, so it is quite obvious that such distinctions between theory and practice exist. Mathematics, you have theories and afterwards some problems to solve or special discussions about certain very definite problems. But of course ALL AND EVERYTHING is not that way at all. And when you want to find out what is the application you really have to search for it.

And then the question comes up, what is it really that one wants to search for because here one is and living on this Earth, And you have experiences and you grow up and you obtain maturity, which we call simply insight into the world of oneself, or the possibility of adapting onself to conditions or the development of certain talents that one has and living one's life with as many experiences as you can have or even (~~death~~ dare to ~~you~~ have. And that is life on Earth. And then, dying. And all during that period you consider, Is there something more than just beginning and an end? I think when the mind starts to consider that and runs across terms like Endlessness, he sits up and takes notice because, what is there in his mind that he can call endless, or in his experience that is endless, and there is none, because even life itself, on the Earth, is not endless. So why should he consider it? Where comes this particular urge from, of wanting to consider certain things that we have not experienced as yet, and perhaps we are not even capable of experiencing? At the same time it occupies a great deal of time, on the part of several people, to find out what is really what, and the question is, for what reason? I think about that many times, if we are really unhappy, that we cannot find a solution to such problems, Little as they may be in the beginning and gradually getting a little larger and adding to it much and much more of what one doesn't really know, and the wish to continue to find out, why one doesn't want, why one doesn't know and how one could know, and that kind of adventure gets us going on certain roads of trying to develop either one's instincts or the mind itself or trying to have one experience after the other, hoping that that in an experience will give one insight and satisfaction. I do not know what you really want, because when you are younger there is very little desire on the part of oneself to want to find out something else since

the whole world is still ahead of you, and even if you have birthdays that start and you get a little bit older and the years count up, you start to think about what have you done or accomplished and what is still available, and what you hope for and how long will you live and will you, in that, the rest of your lifetime, accomplish more. It's the question of progress, a line which goes up at a certain angle and stays at that angle as long as it lasts, or does it bend ? It's an interesting question because even if you do not wish it to bend, apparently it does after sometimes, and then one says, I have reached a certain point of maturity and from now on I will just continue in a horizontal direction and make the best of it." Every once in a while, with a particular kind of experience, you have an upswing again, a spurt, because you have discovered something which you didn't know and it is intriguing, and you get up on that line at a certain angle, again away from the horizon, as it were, in the direction of the Sun, and after a little while there is a declination, and you go again and it becomes horizontal and after the horizontality, it probably goes down; the law of gravity, we call it, the influence of the Earth, on mass, on a body and on thoughts and also on feelings, and not because they belong to the body, because as a separate unit. They are also affected by the conditions of the attraction of the Earth . And is the Earth worth it? Will the Earth in the end give satisfaction to such answers that one wants to know? And then one tries to invent many different words in order to indicate what one really wants and it is very difficult to define the terms, but we want to use them because they are different from the ordinary terminology of ordinary life.

A man remains a thinking person when he is alive, when he keeps

on being healthy and not too much bothered about his body, when he has a feeling that ~~his feelings~~ he feels could be extended, or deepened, and he wishes to find out, But what is he really striving for? A scientist, maybe - he wants to find out what is the mystery of all things by means of discovery of certain laws, and becoming more and more interested in the universe as a whole, so that he doesn't have to stay on Earth all the time, or not have to deviate in certain directions of an applications of any kind of a scientific endeavor that has led to certain conclusions and then in the application, one is very often diverted and it becomes an industrial possibility and perhaps even the wish to make money or to have a name. But for good people - I mean by that, people who remain interested and who can see themselves active and who want to find out what is really what for themselves, not even dependent on someone else, although they may be in admiration for those people who have lived before, or still are living and to try to find out why they were what they were, and what they had to say, And reading them or hearing about them, taking over perhaps certain clichés or forms or aphorisms of what was then for them, that is the person who either wrote or who was a speaker, was very suitable; But trying to apply it to their own life, one finds many times that it is not possible and one says, simply, yes, Newton was that kind of a man, but I am not. And then does one leave it?

The Invention of different words for what one tries to do and trying to define them, of course, it is good scientific jargon and as long as you talk to your friends about it they understand it. And of course it's obvious that when we use terminology like consciousness or sonscience, we have a certain idea of what is meant. We say that the mind is functioning in a certain way. We can even

admit that it might be functioning in different ways; or that in the brain itself there are possibilities of different departments functioning in different ways, although they do belong together and are joined in many instances, helping each other to understand, or sometimes even fighting among themselves.

But what are we doing with this emotional inclination, of having a feeling of something existing, and we call it again with a word of intuition, that something does exist which we do not know about; and still, one is to some extent even, to use that word, aware of it, without then trying to define that it is a definite feeling that could be put into words; It is something that one realizes that must exist, because it is so certain for oneself even if you cannot convince someone else.

Then one starts to talk about spiritual development, and again there is a prejudice about such a name, because it has been misused so often, and then from spiritual, which would be quite all right, becomes spiritualistic, which is not so good for many people because it talks about affairs that only a few people can see and one has to take their word from it and wishing even for the experience, even extra-sensory perceptions, or that what becomes extremely sensa--extreme sensitivity, does not give a certain person experience of hearing a voice or being clairvoyant. And when it is left to just a few who cannot tell you how to reach it, very often, it comes to a question of fanaticism, or it is not acceptable as a whole, and therefore would never become a universal truth. Should one actually try to find what is of a universal value? What is it within a man that is deep, deeply buried, every once in a while comes to the foreground, completely uncalled for, as a result of some experience which hits him very deeply, and leaves him without words; and that he wants to find out that that is so, tries --trying to repeat it and never sugcessful . It has happened to him

accidentally and he cannot find the road towards the discovery of an accident. And it must lead a person, who keeps on thinking and also feeling about that, very much in a quandary about what is the use?

You see, what is really the trouble with us? That what we start to measure in a kind of a terminology, which does not necessarily belong to the Earth, that we keep on talking in earthly terms? I think it is obvious that we do, since we have nothing else to talk about and a few words that might indicate or might even have a heavenly coloration, we do not know how to define them because we are in search of some kind of a word with content and we don't know the content and there is the word, empty, by itself, and it keeps evading one. Deep down within ourselves we want to find what is really the reality of one's own, which is truthful for oneself, even if it is not truthful for everyone else, trying to discover what one is for oneself, without consideration of anyone else and going on that road without doing any harm to anyone else, thinking and sitting and feeling and considering oneself, and, as I say, gradually seeing oneself and one's behavior. There is no objection to see yourself; not only that we do it hundreds of times, but the seeing is at least trying to become acquainted with what we are and why, perhaps even, we have motivations leading to certain activity; why we do that and why our interest is still there, up to a certain point, and then starts to wane. It becomes--it is diminishing. And from then on, whatever that law is that drags you down psychologically, that we become a little tired, or that we feel already that we have reached already something; or that we are satisfied. And even if one says then at that time that one falls asleep, it doesn't mean anything to a person who is so-called fully awake, and in the midst of his activity in this world is not considering that what might even happen after he dies.

I don't ~~think~~ believe it is so necessary to think about death all the time. I do believe it is really a question, why do we die? because if one ~~has~~ has been born there must be a reason for that kind of a birth, or do I--must--do I have to assume that that what ~~xxxx~~ starts, starts with me? Of course it is a natural process and it doesn't start with me. It only starts ~~--it only starts~~ when there is a certain combination of two forms of life, at least as far as the Earth is concerned, which then produces me, and again I say, what is the reason for that kind of a production, because I find myself with that and knowing that my life then is due to that kind of a, you might say, influence or two influences being combined, that there is that kind of a joining together for the sake of life, which life then becomes apparent in me as a personality. And then in considering that question of growing up, am I interested in a further growth, or do I translate gradually that question of growth into different kind of terminologies - ~~and~~ that I mean really maturity, so that when I become a grown up man, I will answer to certain requirements which I could not do when I was younger, and having acquired more wisdom, I know how to avoid difficulties that might be put in my way.

What is it really that one wants to find out for oneself? If you look at the end of your life, as something that undoubtedly will happen, and you start to think, maybe, you start to philosophize, you start to wiseacre about the fact of death and that what is aliveness - do we have an experience that aliveness, during one's lifetime, can be independent of the form in which it happens to be? It happens to be that way in a logical confrontation of what might actually be the case. Have I ever stood still with my breath taken away and still experienced a moment in which there were very definitely what was the existence of life without manifestation of any kind of part of my body, or that even my breath was taken away, even my thought did not function, and that there

was no particular feeling. If one knows such experiences, they are very difficult to place, because we have bound up our aliveness with the continuation of the body and the different centers of the body continuing to function. And when one now comes to the question, what is really of interest regarding Gurdjieff, ~~(illegible)~~ why should I be interested in it, I cannot say for growing up, because that presupposes that I know what should grow up. And looking at myself naturally, I do grow because I become more mature and I become wiser and when I am not foolish, even if I stop growing physically, there is the possibility of further development of my feeling and my mind. And when when someone says that also that stops growing, at first I don't want to believe it because I say, "Oh no, the world of my creation is ahead of me. I can select whatever I wish. I can go in any direction that is available for which I have certain talents, and I will continue and continue; and as far as my mind is concerned, even if I write a book and there are some ideas in it, and they are not entirely clear as yet, right away I will pick up my ball pen and I-- or sit at a typewriter and I start to write another book which will explain the first one, and in which I will then actually uncover that what was still so-called a secret; and all the potential values of myself with more and more experiencing, acquiring more and more wisdom, I will finally write a book of life which will answer all questions."

Of course there are no philosophers like that and there are no authors like that. There are no artists like that, because within one there is always this question of , to some extent, a criticism of oneself, and if it isn't criticism, it is something that one doesn't understand why there should be an end to my attempts. And I keep on with that kind of a thought in my mind, having the different words being formulated in different ways in order to shed more and more light on what I really want to say,

And in the end acquiring, because of the variety of manifestations available to me, and that what I see in the rest of the world, I cannot be simple enough to extract from it something that becomes really a principle about which I want to write in very simple words. And I write volume after volume, they are put in a library and there they are in a museum, for whatever worth they have, for people to look at, at certain times, because they are studying a certain problem or particular case history, and then write again a book on a book, and afterwards, an encyclopedia with articles which are then quoted and copied, and this whole thread? of so-called wisdom which starts to extend when the first person even started to write on papyrus, gradually entering into realms of printing and so forth, All of that will lead to something that is quite fundamental or will it elude me all the time?

To some extent it's a question of one's experience. I think you can be fooled quite easily that by the continuation of wishing to write more and more volumes, you will finally uncover the truth and then be able to say it. On the other hand the feeling that any kind of an artist has after he has accomplished something, and maybe receiving acclaim from audiences or perhaps even becoming bestsellers, or if they don't become that, that at least there is a book that you have written with your heart's blood and that ought to be acknowledged and your relation towards that when you read it again, after ten years- are you satisfied with what you have read? Or when you're honest, are you surprised that you have read--that you have written that and now reading it, you don't remember anymore how you were? And sometimes, again I say, if one is honest that that what has been written before seemed to be clearer than what you are thinking now. This is a terrible experience, because here one is with all the best intentions of the world. One is honest and

sincere ~~and wants~~ work in one's work; One wants to accomplish ~~something~~ at all costs, something that remains worthwhile and becomes classical, is written for the ages and can stand on its own feet and will continue to walk on this Earth for a long time. And how many things written in that way have been forgotten, sometimes uncovered, sometimes with great deal of astonishment, seeing what already has been, but, look at civilization, one after the other, starting, coming to a certain height, disappearing, crowded out by another one, starting from wherever it (~~wasn't?~~ was in) British India, or that part of India, ~~and Malaya~~ (Himalaya), whatever the seat was of mankind was at that time, extending through Babylon and Persia, to Egypt, to Greece, to the Romans, and our modern middle age civilization, Renaissance, and then our particular progress world, full of industrial developments and emptiness; Many, many times not finding a tremendous quantity of books published, many things that are worthwhile to keep or even to quote .

And that is the story of oneself. You don't have to become old for that. It's already noticeable to anyone who keeps on thinking and seeing himself in his attempts, and he must come to a realization that there is an end to that and that the repetition of what he already has seen, what he has felt, what he has put to words, that he couldn't really do better, and that even his attempts - not because of his age, but because of the impossibility of finding finally a solution - is going to affect him in his life and he hates it to become old ~~xxxxxxxxxxxxxxxxxxxxxx~~; In that sense, already the different conditions that go together with old age, let's say physically, that they become apparent in what he produces. Of course he can keep his mind more alive, and also he can try to keep his feeling, his emotions, even his heart ~~unscilled~~ unsullied, and not--not being written upon too much by others and not being affected. He can withdraw. He can write beautiful

~~prose~~ poet-, poetry in an ivory tower. But then, again, what is the purpose? I was born on this Earth, and together with me many others. And I'm not living away from each other. Apparently an interchange between people is necessary, because I know that if I stand and stay by myself, I become an ingrown toenail, and it is a sad thing to see how repetitious a person can become when he has been for some time out of contact with the reat of the world. We say it is too bad. I simply say it is a necessity to see it, to realize that that is happening; and that of course is the crux of the matter, because if one doesn't believe in that, if there is still this kind of a hope that somehow or other you will turn the corner and all of a sudden there will be eternal light, then of course one must continue on the road in which one must go.

Work of our kind is only for such people who have come, you might say, to a cross-road and do not know which road to choose. And they are a little bit afraid of continuing on a road because even if, when one is by oneself and becomes more and more lonesome, it is no guarantee that in the end there will be the pot of gold of that what I wished at the end of my own rainbow. And I wished with all my heart to uncover what are the riddles of the universe. I do not know how well ~~that~~ read people are at the present time. I'm afraid they are not as well read as perhaps they should be, and it is such a pity, but it can be attributed to the different interests one is engaged in and the variety of people, ~~who they~~ who have just a little bit to say and want to say it and take up your time. And how to be able to discriminate between that what is still valuable and what is hidden and what is still is a secret doctrine somewhere, that one doesn't know how to choose and how to spend the time really more worthwhile and more efficiently, also that one must know for oneself. But the trouble is not so much that.

The trouble is that in the process of growing up on this Earth, one becomes identified with oneself, because there is nothing else to hold onto, and we are not taught and it is not disclosed why we should remain that way. And in that way then, being in ignorance, we do not see the possibility of something else, unless perhaps sometimes it is talked about and sometimes it is experienced that something else must exist. And when that becomes, for oneself, the truth, then perhaps there is a search which will last, I hope, until one must die to this Earth, and perhaps that it can continue. If what is the understanding of one's life is placed with the accent on life itself and not on the personality, which appears as a form of life. When I say identification with oneself, I really mean that I am so completely immersed in what I am, that I don't want to part with it. I do not want to give up the different things that make me live the way I do.

Identification is that it is already such part of me, that I am willing to give a little bit of my own to that what I am seeing. The process applied to myself means that I am willing to give a little bit of my feeling and my thought to myself, and usually, in a justification of my behavior, because my mind - it is not so stupid, it will tell me why I am the way I am, and the justification, rationalizing from beginning to end about what I really am, when it becomes a little bit bad, that I don't like it, or I would start to hate myself a little bit more, though, a couple of days of just doing nothing special, all of a sudden will produce an insight in what I would call the real condition of myself, so that then for a little while longer I can accept myself for what I have been and not bother too much about it, because it doesn't hurt anymore. I have equalized myself with that what was the image that I have received and I don't believe anymore then that

what I have received as an impression of myself, that I am justified--in accepting it as truth when it hurts, but that I become justified when I can accept it, when it has been rationalized.

This is extremely difficult to understand for a person, because now we talk about how to rid oneself of that kind of a concept: what is it in a man that wishes constantly to see himself in the best light possible? What makes him close his eyes to the reality of his own behavior? Partly it is shame, that someone else might have seen it, partly it is because he doesn't want to live with the kind of a nincompoop he sometimes believes he is. Sometimes he doesn't want to admit his ignorance for himself because he--he has an idea that he himself is somebody, and whatever may have given him the reason to become vain or self-loving, or that what it is really, is a result of not having something else which is reliable. I talk many times about the necessity of a development of one's inner life, to make it grow out, so that it could become a solidity within, on which then, as a foundation, one could stand, but when everything becomes empty, when there is such hollowness in oneself where no thought can supply the necessary material, I call it, of rationalization, of a justification for one's existence, it comes sometimes very close to the reality of, why do I wish to continue to live?

And sometimes this question of overmuch thinking and the quantity of thoughts that keep on churning around in one's brain, also make it quite impossible to wish to live under such conditions, because it hurts. If one has a thought and it keeps on recurring and there is no answer, it starts to predominate. If there is emptiness within oneself and one wants to fill it and there is nothing to fill it with, my manifestations take on entirely different kind of forms in order

to hide that I am empty and I pretend that there is a great deal in that what I manifest which could indicate for me that I'm really somebody, as Gurdjieff would say, that I'm not the tail of a donkey, but I really am somebody who not only wishes respect but is entitled to it. I start out very small in a certain way to realize that perhaps it is not for me; and that perhaps I should accept such a condition, but that I don't want to do because I cannot live with it. And when my mind starts to rationalize and every once in a while, reinforced by an intuition which is false but still based on a feeling for myself that after all I'm not that bad, I put it in a form of words, of course, in order to make it clear to myself. Gradually, I start to live with that. It is more satisfactory and I don't have to solve the problem that would otherwise be facing me. And when I don't have the problem I can, I say again, fall asleep a little easier because nothing will wake me up - not my thoughts even.

But you see, when there is a pain which recurs, that wakes me up. It wakes me up out of a physical sleep, even. It wakes me up out of a daydream. It wakes me up out of unconscious states, because it doesn't leave me alone, when it is a pain which is created and I have to admit that, that the pain is there. Now I can rationalize also about that. I can say the pain is given to me for a definite reason, in order to wake up, so that then I should accept the pain. But what is this acceptance on the part of myself? It takes the form of saying, "I don't care. I'll be damned if I care about the pain. I will just eliminate it because I don't want to think about it. And after all, I can live just as well with pain, but I don't care if, I have it or not." Such an answer for a person I call negativity. It is not giving value to

that what one experiences, not even if such experiences happen to come. It is illogical to simply say that they happen to come in accordance with a certain law. And very soon I will say that they did come because of my own behavior, and it is sent to me as a punishment. But that again presupposes that someone else is interested enough to punish me. And who is there in this world, of this Earth, who is willing to punish me? I cannot go by what other people say, because they have their own problems in the same way, and after all their particular subjective opinion is not worth very much to me because I have to live my life. They have to life theirs. And I'd much rather have them stay in their own house instead of ~~having them come and~~ coming to tell me so-called, the truth, which is unacceptable to me because it is not based on my own experience, and it takes on all kinds of forms, all kinds of justifications, all kind of taking things out of context and enlarging them and embellishing even more than what they are worth, in order to reassure myself.

It takes on the form of whistling in the dark. I'm scared like hell but I want to whistle to show that I'm normal kind of a person, that I really can meet any kind of danger and nothing will phase me, I do that with other people. I don't like their opinion to be a little diminishing of me. I even like to add a little bit more to what I am, knowing well enough that I do it for the sake of approbation, and I want them to admire me, because it feels good. And then again I fall asleep with that, because I wish to believe them. It feels so good, it is so smug. And if I do, I am asleep. I miss the opportunity of having an experience which could be useful. And when I say useful - again for what? Why should I believe that pain of that kind, which it is, could be made useful for me? That I don't know.

(SIDE TWO)

I must now assume that I wish to continue to live, because if I have no desire of that kind, gradually all such experiences will be sloughed off and I will become insensitive to them and I will continue on the road on which I have gone and I will avoid any kind of obstacle, like I avoid any kind of a danger. So the assumption that I wish to continue must now include to come to terms with these kind of experiences because apparently they cause suffering in many people and they also have to find out why is that kind of a suffering necessary. It's not enough to say that it is my Karma, because I cannot understand that Karma, ~~that (2)~~ there as is something that is placed on me simply by virtue of being born on this Earth, and not even believing that the Earth is really the cause of it, since I happen to live here. All that would require a very special kind of insight into astrology, and perhaps it is true, but it does not give me sufficient satisfaction by simply telling that the cause of all that is something else. It becomes very natural then to say, "It's not my fault and I cannot help it, and that happens to be my nature. And I have to see through it as well as I can and I work and continue. ~~and~~ At the same time I negate it."

The real reason we talk about this is that the fact of acceptance of oneself is a positive quality ~~in a man.~~ in a man It not only produces impartiality but it produces, in a man, a very definite change of sign. Instead of looking at that what happens to him as something that is of course unavoidable, that he was not responsible for, and therefore I'll be damned if I pay attention to it, it changes his attitude in an acknowledgment that it might have value and gradually perhaps can even be considered a gratitude that it does happen. But you see for that there has to be something else that is in my mind as an aim, because now realizing that in my ordinary life I fall asleep many times it simply

means that I am unconscious about it, that I wish to have something in me gradually develop as what we call a consciousness of oneself. It is a special way of functioning of the brain in which there is more understanding, and then acceptance of all things happening to oneself, placing them in the right way so that they are not causing pain and then only for the sake of reminding me of something that is more worthwhile.

Now if I determine and define growth in the sense of (a whi-- washing/) wishing something to happen to me as an experience which is more worthwhile, I have to define that. What is really worth more for me? Again I face that problem when I live on the surface of the Earth and what is for me more value, more valuable? I say, to be able to get away from this Earth. That requires some kind of an astronomical idea. Cosmology enters into it, not as yet spiritual values, because I can consider the universe quite scientifically and I can see and say that there are certain reasons why the universe has laws. I can also say to myself, if I can get away from this Earth, I may be able to reach a level where there are less laws, if that seems to be a satisfactory explanation, for myself, Intellectually, it's quite right, Emotionally, it isn't, because I have no way of gathering further information about what it is to live on a planetary level, or on the Sun level, or even on the level of the milky way. I have some idea as a feeling but it's not sufficiently developed even to make it into an intuition. It is a sigh, I would say, a sigh of relief, if I could fly away and not return to this Earth. For that reason a man has another way for himself, which, in principle, is exactly the same, that is, to get away from the periphery of where he lives. And he calls that to go within himself, And being then away from that what is the periphery, the principle is exactly the same, although the direction is opposite.

This direction for oneself is an emotional endeavor to uncover the reality of oneself, and we call it simply becoming more esssntially honest, to really take away the variety of manifestations of myself, behavior forms, all the different things in which I am engaged and with which I am identified, to simplify my life, to bring it down to bread and water, and a very simple way of living, for the time being, wishing to discover what is essential value and not being bothered by the variety of so many things which do require time and energy and which really turn out to be quite empty.

This determination for a man, I think, has to be very clear, because it will change his mind; it will change his feeling, and because of that, it will change his life. Why his life? Because his life will have an opportunity to become more understanding on a different kind of level, and this level this time is not outside of a man. It is within in his essential qualities, which is the equivalent of a planetary level, or it is the equivalent, seated in one's heart, as the source of one's emotion and emotional life. In that way, one becomes more and more convinced that the more I can get away from this Earth, the more I then can think straight and feel correctly. It does not mean, when I become serious, that I automatically change myself fundamentally, but living in seriousness for some time and trying to have only essential experiences, gives for me an opportunity to become more acquainted with the reality of what I really am. And that is what I wish, because when there is less and less identification possible, that what is left for me is more truthful, and this then gives me the idea that if I could at any one time become so completely accepted, that is, that what I am as a personality in my ordinary behavior forms, if that could be acceptable to something in me, in truth accepting everything that I am without any questioning, without any feeling, without any associative

form, without any wish to determine or define it, without any way of categorizing it or classifying it, even without wishing to give it a word, then there would be a solution to that (pro ----) problem of how to live.

This is meant by the simplicity of Work , but also it means, what is there in me that could function in that sense, and we call that now objectively, because when I eliminate the likes and the dislikes, when I eliminate associative forms and rationalizations, I become less and less subjective. And the hundred percent mark of eliminating totally all such manifestations in three centers, leads to the conclusion that if that could be hundred percent, I would be free. This introduces another form of an aim - freedom for myself from that what now is binding me. It is partly philosophical, partly religious. Also such a word has a connotation for many people who have prejudices. One must learn to take words for whatever they are worth, based on one's experience, and when there is no experience, you have no right to judge any word. Make your own language in such a way that it is based on your own experience only, don't take what someone else tells you ought to be. You find out, you keep that what is right and truthful. So when one says, Work on oneself, that what has to be created is an 'I', It really means that in ordinary unconsciousness, I'm incapable of producing anything that could record any objective value. And although I may say that what ought to become objective within me, because all the different other rules of subjectivity, good as they are in their beginning and hopeful as they are, a little bit further, come to a conclusion that the end is reached [illegible]. When that becomes a conviction, then one is ready to look for the possibilities of escape, the realization of bondage of course, is obvious. When you consider death, it gives you freedom at least from your body, that the fact of being bound by one's

body is also obvious, Even my feeling center is bound to it for the expression of any kind of a feeling including even deep emotions The question of the mind, not being able to understand what is the secret of the universe, the riddle, the impossibility of a philosopher who cannot believe even on his deathbed, in his own theories. I've said it once; A man dying and he raises himself up and says "Nur, einer" - "only one"; and he falls back again on his pillow, and after a little while he comes up again and he says "Nein, keiner". And with that, he died. He said, "No, not anybody." Not even he himself could understand himself. We call that a philosopher, simple because he has dug into thought-forms and tried to study all kind of things.

I've quoted Faust many times. There are many people of that kind in existence in the historical books of this Earth. They have been described many times. Sometimes one can assume that one knows a little bit because they strike a corresponding note in one. All that is to the good, but when it finally comes to the fundamental question: how will I face the end of my life, then I must start thinking about it a little earlier and not wait until the day before I will die. In order to bring it to my notice, I simply say, Imagine, I will die tomorrow, what would I do ? Sometimes I say, Imagine, this is the last day. What should I do that I haven't done? And, will I do it then, under the pressure of that kind of an assumption. But the assumption is not a fact and I've been taught not to consider facts until they actually experience-- are experiences of myself. And all the different concrete thoughts which have been formed out of abstract ideas are not sufficiently solid for me to hit me on my head. They stay within my head and I let them circulate because they are in a safe place in my cranium. They can give a little confusion but they don't have to affect the rest of my body.

When one talks about acceptance, it is a tremendous concept, because I don't know how to accept myself even that I exist, and immediately thoughts and feelings come in and start to determine and help me to define more and more of what it really is, interpreting it for me, and my mind starts to function on the side of con--attempts of consciousness in order not to be left out and to be justified exactly like the devil, showing all the treasures of the world and telling you that substitutes and Ersatz' are just as good as anything else that is real. And we, fools as we are, we live many, many years under that kind of an influence, until finally, maybe, some realization comes and says, "It is not true, that is not the truth, because I see myself as I am, and no one - not even God himself - could tell me, because I know the truth about myself, even if I don't want to tell it to others". There is no shame in that, there is a recognition of the acceptance of a fact which for me in an unconscious state I call mechanical. And the result of that, seeing it for myself, I wish that result to be followed by some indication of hope.

How will I get hope from Work? Of course, I have a motivation now. I want to reach something, even if I cannot define it, because I know that that what belongs to the results which I would like to reach, that that what results are and if they are of a higher level or of a deeper within me, insight inside essentially in value, that I must for myself try to determine more or less what it could be in order to give for myself the continued wish to want to Work on myself. If I don't have such motivations, of course I will not Work, because my wishes then are not connected, they are like loose sands. What will connect them is an aim. My aim is threefold at such a time. I wish honestly to receive information about myself. I want facts. I would like such facts, when they continue in forms of

behavior of my body, that they are continued and belong together, endure each other, that they are connected and form gradually a pattern of my behavior. But I want such facts to be honest and free from all subjectivity.

This is the problem for what I would say, my consciousness, to give me information about myself which is reliable as truth is reliable. I say sometimes that that kind of truth would make me free. I don't think it does. I think it helps for freedom because there is another very, very important question. But the results of that kind are there and I say they belong to my conscious world, or they belong to my mind, functioning in such a way that I can determine what is meant by such a fact. And then experiencing it in the form of result from an attempt in objectivity of seeing myself, which I now call observation, when it includes impartiality and timelessness. The second result I wish is of a different nature. It is emotional. It has to do with the sincerity of a wish. It has to do with what I really am and what I could believe in, in my best moments, of that what my intuition is giving me as an assurance. I say, that what I really care for and what I love in myself is that my life and I wish for the continuation of that. But when it's my life why shouldn't I love someone else's life for exactly the same reason? And why shouldn't I extend then life when the thought has come to me, and I've heard it, that life is eternal. It intrigues me because it has to have a concept of some kind of ~~clarity~~ variety. Otherwise perhaps it wouldn't even exist, or I wouldn't allow it in my brain, not as a thought, worthwhile to be considered. But somehow or other it sticks with me when I say eternity exists, and I say also that it is a little contradictory, because if it is eternal, of course it exists. I don't have to say it exists. It is there. I say sometimes, eternity is being, without determining anything that has to do with a manifestation

of being. That what is, is and it is eternal because of that. But the quality that I aim for is gradually to develop within myself something that can grow out which is not as yet developed and which is still potential and is just waiting for the good opportunity to receive food. I do that by means of Work on myself and forms of energy which otherwise would go to my ordinary existence and which I try to reduce as much as I can in order to give enough energy to a wish, to the creation of that what is a guide for me. I call 'I', what for me means, that what could be given to me as a messenger, to call me or to tell me the truth about myself so that then I could wake up in the presence of that what is awake. It starts to tell me about possibilities, potentialities, probabilities even, and the actuality (~~ties?~~), if I work on myself. I wish to build the continuation of my life in such a way that this form of my body is no longer the requirement for such continuation, because I must count on the fact that it will die and I want to substitute something that is of a higher quality, which is sufficient, which is developed enough and which can contain me as life in the continuation of the search for more truth. I say it is an emotional body. It is ~~an~~ emotional in character. It is possible perhaps that afterwards ~~or~~ other thoughts can enter more determination, more realization and more understanding of what my higher emotional body would indicate as a necessity, but for the time being I wish to have grow within me something that is noticed by myself ~~of~~ the ability really to develop a conscience, to be able to see more and more what is right and what is wrong, what is wrong with me, and to have the courage to face that and become positive about my experiences even if I don't like them. But I will take them, I can even say, bedause they have been given for that purpose, but I don't know that and I don't make any inquiry about it. I simply say

pragmatically, "I experience them. There must be a reason for it, because I cannot assume that anything exists in this universe which is unreasonable." But the third way by which I can define results is by considering my physical center, my body. You see, the other two have to do with the potentialities of these centers which are not as yet developed. What can it give to my body?

No! My body is developed, physically. It has in it contractions. It has tensions. It has also automatic movements. It has expressions of its own which are not under my control. I wish this body to become a real instrument so that it can become a servant for that what is my wish, for that what is my understanding - to say it again - that what is the future possibility of a consciousness, that what might become a real conscience, will need, as long as I'm on this Earth, a form of expression ~~xxxxxxxxxxx~~ ~~ofxWorkxonxoneself~~

No! As a result of Work on oneself, one becomes quite aware of the behavior of the body itself. One distinguishes between what is body and its wishes and what is the result of that what tries to tell the body how to behave in conformity of that what is of a higher inner value. That is something very much worthwhile, because it would solve so many problems in ordinary life if my body could behave in a certain way that I would have a feeling that it is answering to a certain purpose. And for all three such results, they have to be combined in one aim for myself. That is the existence of 'I', as a bridge, which is given to mankind, to some of them, to those who wish to Work, for those who earnestly continue with that wish in an actuality of application, to become free in all three centers from that what is now bondage, also in all three centers. And that the ultimate aim for a man should be the continuation of this 'I' as an indicator of what is mediating between me, myself as I live on this Earth, and the possibility of reaching - I use that word 'Heaven',

simply as something that xxxx I--I cannot define and I don't know. But every once in a while one dreams about it and one hopes for it and that even in the day, when one sits and meditates and the thoughts come and one closes xxx one's eyes and you go off in a little bit of a slumber, and out of which perhaps you become refreshed, or sometimes you wake up with a start because something quite unusual happened to a vision that one has at such a period. It can happen that it is then that I see what might take place and what could be and what then I could become, where my place would be, and what I then start to realize what all my work was for; to find out ultimately what xxxxx it is that I have to do in accordance xxx not with the laws which I have formulated, and not with the things that I have wished , but that that what I have wished I could let go, because it was only my wish thinking, in the best way I can, and I could, at the time, hoping that that what I wished for was the kind of thing ~~for --was the kind of thing~~ that was good for me, not knowing the totality of all such laws which at a certain time perhaps can tell me, that is not right for you. You still have to learn how to get rid of yourself. You still have to learn how to become really free . You still have to learn the meaning of acceptance of yourself as you are , you are not, as yet, entitled to think that that what you wish is right for you, and therefore I take away --I give you the task-when it is taken away, that then you will know for sure that you have to go through an experience, which can tell you the truth. When one once knows what it is to be truthful, when one once knows all and everything existing within oneself, when one has finally found a place which is satisfying to the aim one has set out,

Since the aim has to do with fusion with the totality of all life existing everywhere and always, then one is free, and then you can choose whatever you wish, because a conscious form of behavior, guided by

your conscience, always becomes the will for anyone who wishes to serve the Lord in His way, and help maintain--to maintain the level of the universe at the level where he lives, and in that sense, trying to lighten the burden of His Endlessness, His Endlessness-even that has a burden because it is still active in the maintenance of the universe as a whole. For that we pray sometimes, for that we also are grateful, for that what has been given, for that we remember Gurdjieff in simplicity as he was, living in accordance with his insight and because of that becoming inspirational for anyone who honestly wants to serve his higher purpose, his aim in life, his ultimate wish to become a man on this Earth.

So drink to Gurdjieff. He was such a marvelous man.

SUNDAY LUNCH

MR. NYLAND: What I said last night, of course, I cannot say today, and for me to condense certain things and put up a time limit is extremely difficult. Last night was for listening and for application. ~~It will not help.~~ It will not help to extend the discussion. It is not for me to repeat time and time again what is the same thing. The question is, how now will you approach yourself? What will you do with it? What can you do? What is really possible at this moment and what might be possible tomorrow? Now is the time for acceptance and Work. I'm very glad everybody is here - whoever is here - I'm glad for your sake. There is at the present time something going on here in this Barn. I think you ought to appreciate what is taking place because you will not find it in the outside world, not in this way, and it really is necessary to see that, that is an opportunity because of fortunate circumstances, which have brought all of us together, and gradually changing of attitude towards each other, wishing for each other a development based on an understanding between us, and you can profit by that, if

you have the right attitude, Drop all your prejudices, take away all the different things that always have interested you very much and kept you away from something that is far more important in your life.

The Barn has a meaning at the present time. It will have it for a little while. No one can tell when it will stop. Use it as it is now, with all your intention, with all your wish, with that what is really from your heart, that you feel that it is necessary for your growth. If you then can ppofit and become, because of it, ~~and become~~ a little bit more of a man, you will bless the time that you have spent here.

That's really all I ~~want~~ to say. It's a serious matter, but for seriousness and patience, the real wish for yourself to grow up, to become what you ought to become, not only in the eyes of yourself, in the eyes of others, and in the eyes of Lord God Almighty.

Have a good afternooh.

END TAPE

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